

Burma

I. Burmans of the Yellow Robe & Other Races

By Sir George Scott, K.C.I.E.

Author of "The Burman, His Life and Notions "

BURMA is, by a good deal, the largest of the Indian provinces.

The actual area is not finally determined, because to the north there is a mass of very hilly country full of undesirable tribes, and to the east the head-hunting Wa make land measurement inadvisable for the present. It is necessary to dwell on the size of the province, for no maps give a proper idea of it. On a map of Asia, Burma appears unduly small. When it figures on a map of the Indian Empire it appears as a sort of back garden. When you get a map of Burma by itself, there is nothing to compare it with. Nevertheless, it extends to something less than 250,000 square miles.

The climate of an area of that size is naturally not the same throughout its extent. The first Burmese war, 1824-25, was carried on at the worst time of the year, beginning in the hot weather and running on into the rains. The natural result was a very heavy mortality from sickness, and, since

most of the fighting was confined to the delta of the Irawadi, Burma got the name of being desperately unhealthy and a mere expanse of swamps, which is the uncomplimentary name given to ricefields. This character clung to it for years, and has not been altogether lived down. As a matter of fact, just

as the East, as distinguished from the Near East and the Far East, has three seasons: the cold weather, the hot weather, and the rains, so Burma has three climates: the hot damp—for all but a very few months—of the delta, where the average rainfall is about 100 inches, rising to 200 and even 300 inches on the coast; the dry zone of the middle Irawadi basin, where some recording stations do not return much over 20 inches, and some a good deal less; and the hilly north and east, where there is an average of between 60 and 70 inches. The consequence is that, in the summer months, while most people in Rangoon are trying recipes for prickly heat, at Myingyan and



PRINCESS NICOTINE

Burmans smoke as soon as they can toddle. In the palace, this small princess's home, the cheroots are rolled in the white inner bark of the betel tree



"A WHACKING WHITE CHEROOT"

All Burman women roll their own cheroots. Huge things, six to eight inches long and nearly an inch thick, they round a girl's mouth a good deal when she puts one in

Mandalay there are many whose nerves are shattered by the dryness of the atmosphere, while up in the hills there are the envied few who have a blanket at night all the year round.

There are zones of vegetation to correspond, from the mangroves of the Tenasserim coast swamps, which are characteristic of all tropical countries, through the euphorbia and cactus and stunted bamboo scrub of the dry zone,

robbed of all rainfall except torrent showers, by the Arakan Yoma range on the west, to the hills which are in an overwhelming degree all forest; here there are stretches of pine, and above them the hill evergreens, huge trunks draped with long tassels of moss, testify to the dampness of the atmosphere. Where there are open spaces raspberries and strawberries grow wild, and there are cherry and pear trees in abundance, but only the raspberries are worth eating. Nevertheless, most European fruits grow well if there is diligence enough to fight the parasites and



GENTLEWOMANLY GRACE

Her loose cotton jacket does scant justice to her trim little person, but the flowers twisted in her hair give her a touch of coquetry



PILLARS GLINTING WITH A MYRIAD POINTS OF LIGHT

Mirror mosaic, thickly encrusted on these columns of the Shwe Dagon pagoda, is a favourite form of decoration in Burma, and immensely effective under those brilliant skies. That the Burmans resting on the steps are men is indicated by their turbans, the women usually going uncovered

Photo, Lady Scott

vermin; thus it is possible to eat in Burma the durian and mangosteen of the equatorial zone and the peach of temperate lands.

In most civilized countries there is more cultivation than forest land, but in Burma it is exactly the reverse. Jungle covers a vastly greater area than tilled fields. This is due to the fertility of the soil and the cupidity of human nature. The valley of the Irawadi is so fruitful and productive that the cultivator has only to get his buffaloes to

poach up the soil for him, and the rain and the sun do the rest. In the dry zone there is more to be done, but the crops are different, and real hard work is not at all necessary. That is exactly what suits the Burman, and it is this that brought him into the country.

Ease and plenty to eat attract all mankind, and therefore from the beginning of time hungry, restless people from the north pressed down the river. It is not known who the first inhabitants of Burma were, but they certainly were



ONLOOKERS AT LIFE FROM THEIR OWN FRONT DOOR

Middle-class town Burmese are conservative in dress, but the skirts worn by this mother and daughter are of cotton, probably from Manchester, instead of the durable old-time silk. The children's hair is cropped in national fashion with a tuft left in the middle. Burmese children are adored by their parents, and are, perhaps, the happiest in the world

Photo, Lady Scott



TEMPTATION COMES TO MEET MAN EVEN IN THE TEMPLE

Pagoda precincts in Burma are never deserted. Sellers of candles, incense sticks, prayer flags and flowers, and articles for domestic use through the platforms. Among them even gamblers find a place, like this Indian rattling coins to attract the attention of passers-by and tempt them to have a throw on his board with the dice

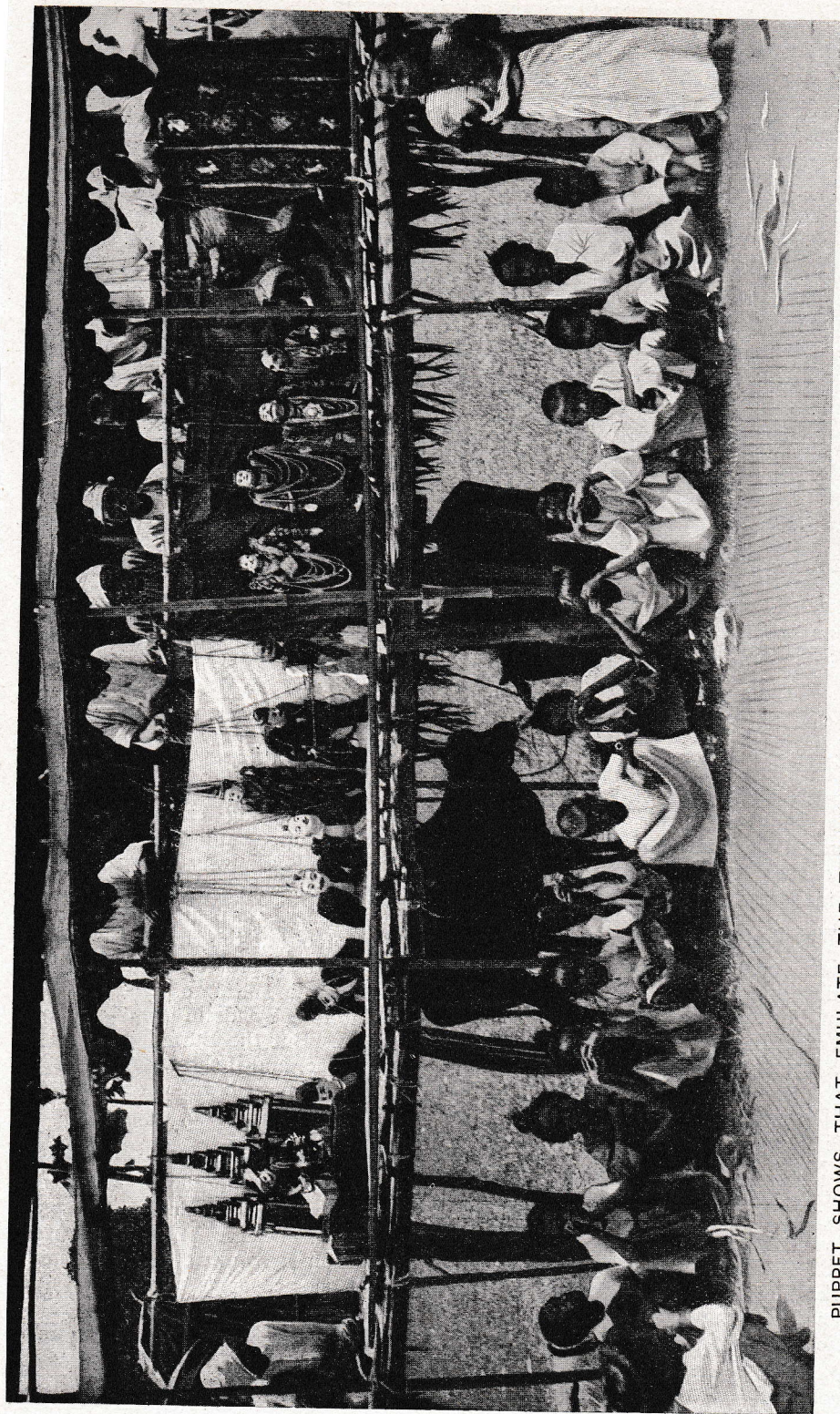
Photo, Lady Scott



CHINLON CHAMPIONS DISPLAYING THEIR DEXTERITY TO THEIR PRETTY ADMIRERS

Chinlon, or Burmese football, is played by five or six barefooted lads, the object being to keep a light wickerwork ball in the air as long as possible without touching it with the hands. The ball is knocked up with the knee, caught on the heel, thrown up with the head and foot, caught between cheek and shoulder, and passed from one player to another with an astonishing skill most fascinating to watch

Photo. Captain H. T. Parry



PUPPET SHOWS THAT EMULATE THE TRIUMPHS OF LEGITIMATE DRAMA: A BURMESE MARIONETTE PWÈ

Burmans celebrate every event in life from birth to burial with a pwè, a performance of legitimate drama, of dancing, or again of marionettes. The last is most highly esteemed by the natives. The action takes place on a bamboo platform, a curtain concealing the manipulators of the strings and the performers who speak the dialogue and sing the songs. One end of the stage is devoted to scenes at court with a throne and other royal insignia; the other end represents a forest. Good puppet players are held in high honour, and the Burmese marionette play is a masterpiece of indigenous dramatic genius

Photo, Captain H. T. Parry



SUNLIT GAIETY: A PAS DE QUATRE IN THE GARDEN

These dancing girls are wearing the silken skirts and curious tailed jackets in which they take part in the Court ballet. In the dance the trailing skirts are pinned down the front, forming narrow bags in which the girls assume many graceful attitudes

Photo, Captain H. T. Parry

not the Burmese. We hear of the Pyu and the Kanran and the Sak, but that is all we know about them. Mr. C. O. Blagden has determined a matter of about half a dozen Pyu vocables, inscribed on pottery, dug up on the site of the old capital, Hastinapura, near the modern Prome, the head of the delta.

Why Burma is still Forest Covered

More money for excavation might produce more bowls with characters on them, but the money is not forthcoming, and the result might only be bitter philological quarrels. The Pyu, at any rate, are as extinct as the Trinobantes in Middlesex.

First, there came down upon them the Mon-Khmer races, now represented by the people of Cambodia and by the Talaings. Then the Tibeto-Burmans followed in a swarm from the hiving north. They had a tougher bit of work. The Peguans and Talaings fought them for a thousand years before the nation was defeated, and the remnant was married and absorbed into a triumphant Burma. Meanwhile, other races, the Shans and the Karens, had

endeavoured to carry out the same adventure. They met with less success, but they wedged themselves in, here and there, and remained.

All this fighting explains why so much of Burma still remains forest-covered, and also why the population to the square mile is so far behind that of India. There was plenty of massacring in India, too, but the British stepped in sooner there to protect the progenitors of the Bande Mātaram babu and the formulators of Swadeshi from hefty men of action. But the Burma woman is a fruitful vine, and if she does not hit off the right man to begin with, keeps on marrying, with excellent census results.

World's Greatest Rice Producing Country

The men, certainly, are leisurely, but in spite of their want of enterprise Rangoon has been for years the greatest rice port in the world; there are more than 11,000,000 acres under rice cultivation, and Burma has from 70 to 75 per cent. of the rice trade of all India. Burma teak is also a very valuable asset. If Great Britain had not stepped in to conserve it, the improvident Burman

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would probably have felled all the forests, but the Government has seen to that. The Great War upset shipments a good deal, but during the last two years of the war Burma sent 150,000 tons of teak to Mesopotamia and elsewhere.

Burma oil is also a valuable asset for the province, but the Burman has had nothing to do with its development. In the days of native rule the oil was got out by the cupful, not by the barrellful, and there was no making of paraffin wax.

Burma, in fact, is doing very well, and there is good promise that she will

become the wealthiest of the Indian provinces, especially if real trade is opened up with South-West China. It is fascinating to think that, when flying becomes a commercial business, it will be possible to go in a seaplane up the line of the Salween, pick up petrol, if necessary, at Yungchang and on the Mekong, alight on the lake at Talifu, and go on in the evening to the lake at Yün-nan-fu.

The Burmese are naturally in a majority in Burma, but there are quite considerable blocks of other races, so



BUSINESS IN THE GRINDING BABEL OF BHAMO BAZAAR

Bhamo is important as the junction of several caravan routes from China, not long since a good hunting-ground for Kachin robbers from the hills. Bullock wagons bring in produce from long distances, and wide-hatted Shans and wild tribesmen chaffer in a multitude of dialects

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OLD AGE AND CHILDHOOD

Eighty-four years of age, he spends a peaceful evening of life with his children's children beside him. The narrow fillet of white book muslin round his temples and showing his hair is worn by all old Burmans.

many that of the total population in the preliminary figures of the 1921 census, out of nearly 13,250,000 something like 9,000,000 only were labelled Burmese, and a fair number of these were so styled only by professional students of linguistics, and themselves resent being called Burmans as vigorously as the Celtic fringe objects to being called English.

Of the 13,000,000 roughly 1,000,000 are Shans, and those who are docketed as Shans. Another million is made up of the Karens, also with poor and undesirable groups tacked on to them. Then there is the great body of the Kachins, still to a certain extent estimated rather than counted, with a multitude of clans.

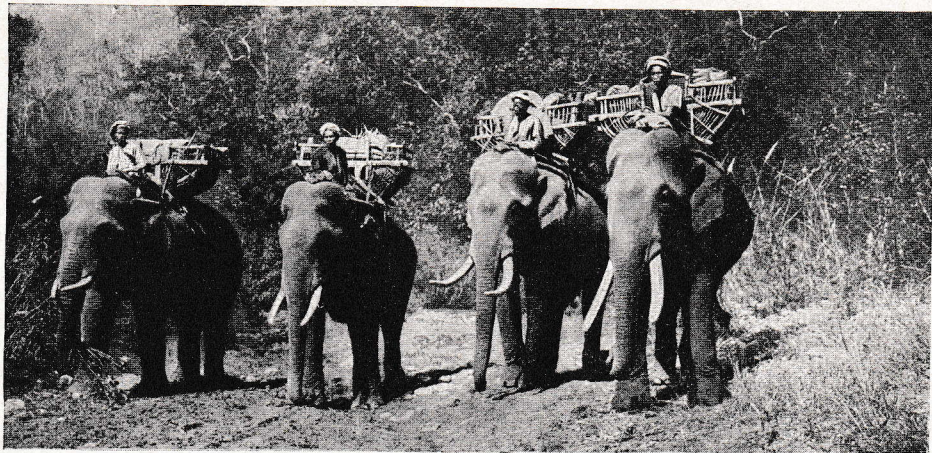
The Chins among them total up to about 200,000. To these may be added the compact blocks of the Palaungs or Rumai; the Wa, some of whom hunt heads and others merely do not wash; the Padaungs, with



"EARTH-QUAKING BEASTS WITH SERPENTS FOR HANDS"

Elephants do almost all the handling of timber in the forests. They drag the teak logs to the streams to be floated out in the rains, in the sawmills do almost as much as the machinery, pile the squared logs, and stack the sawn planks. Elephants piling teak is still one of the sights of Rangoon.

Photos, Mrs. Doveton



TUSKERS TAKING BAGGAGE UP TO THE HILLS

In the hilly country of the Southern Shan States elephants are the only pack animals that can negotiate the steep paths up to the villages. For various reasons the tribesmen keep these paths as secret and difficult as possible, and so bad are some of them that a baggage elephant has taken fourteen hours to cover four and a half miles

Photo, Mrs. Doveton

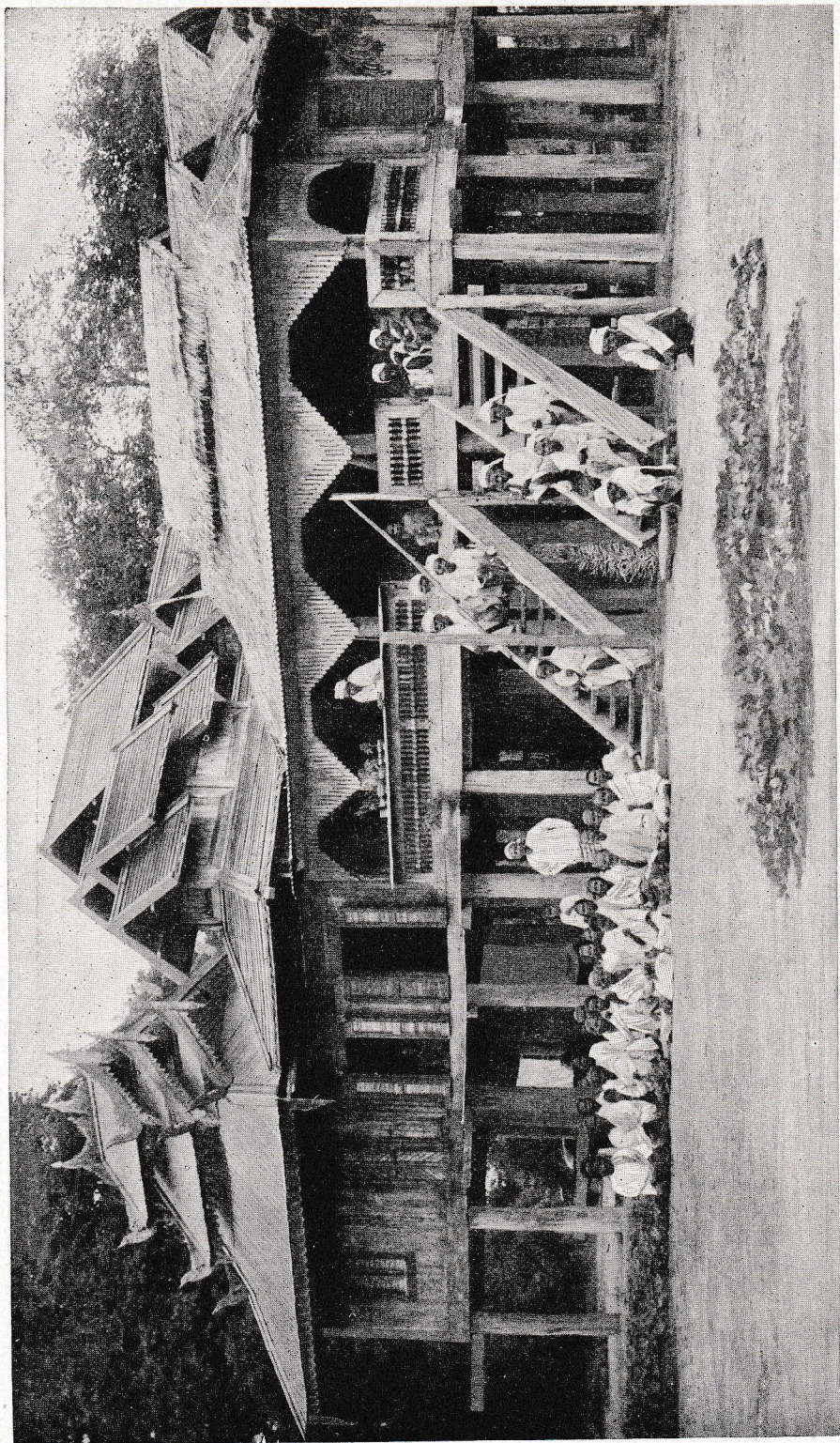
their brass-necked women; the Brè, who coil the brass rod round their legs and arms instead of their necks; the La'hu, the Akha, and a great many more, who do not care what they are called as long as they are left in peace.

Finally, there is a constantly increasing horde of natives of India, whom the old-fashioned Burman still considers and calls a superior class of animal, and makes use of accordingly. They are useful to do coolie work, and carry on the agricultural operations which the lazy Burman used mostly to leave to his womankind. These "natives," as they are universally called in the province, make much money. In this respect, some of them are emulated by the Chinese, whom by contrast the Burman rather likes. The Burmese girl certainly likes them. She is



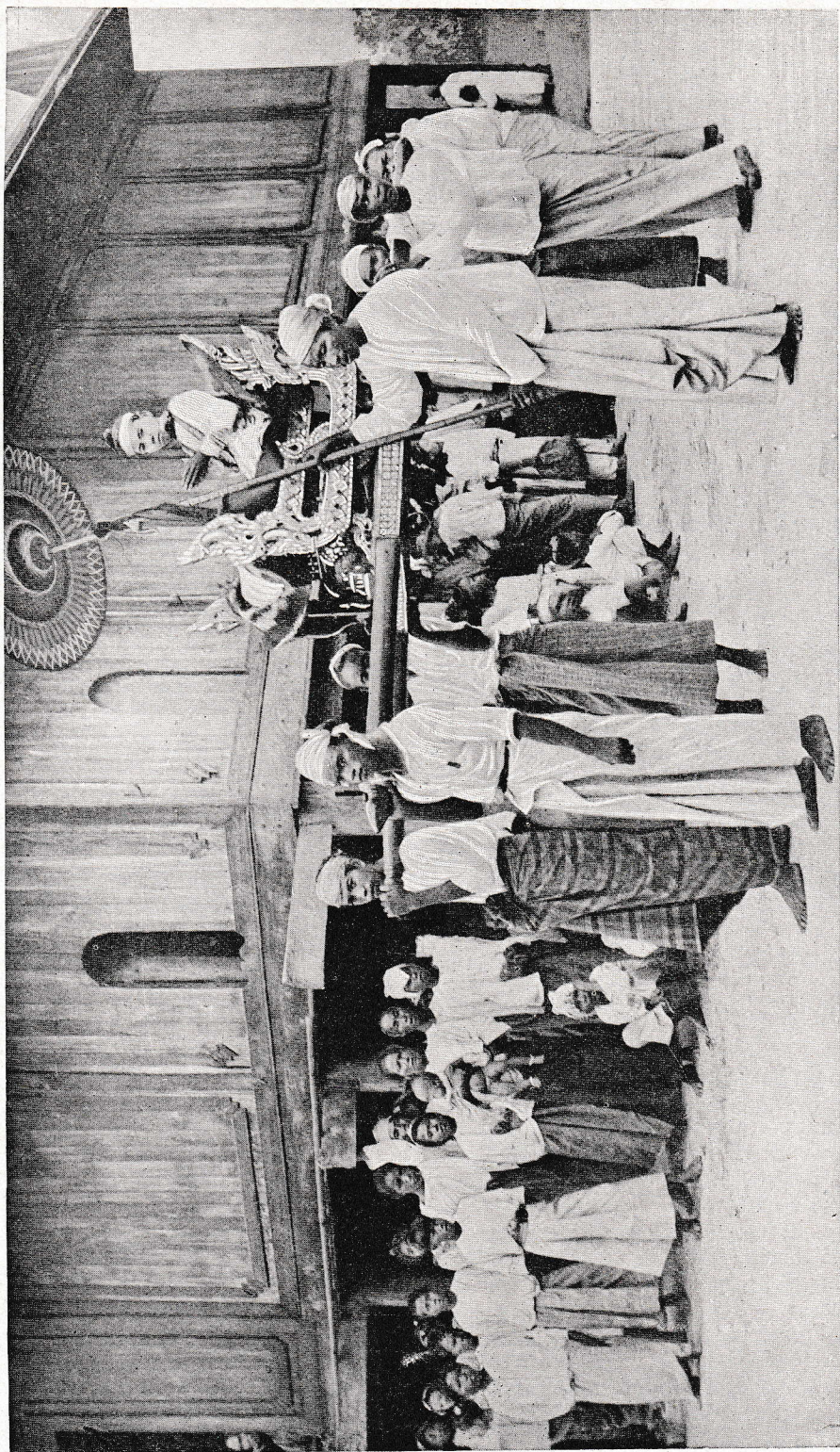
"LADS-GO-COURTING TIME"

Authorised courtship takes place about nine o'clock at night. Dressed in her best, the girl, unattended but not unsupervised by her parents, then receives her wooer in her own home and plays the pretty comedy known to all lovers



WHERE HOLY MEN PASS TRANQUIL LIVES, SEEKING ONLY FULFILMENT OF THE LAW

Outside every village in Burma there stands a Buddhist monastery. Built of teak, it is always oblong, raised on posts ten feet above the ground, and reached by steps leading up to a veranda. The roof rises in super-imposed tiers with carved gables, and a gilded hti upon the summit. A large central hall occupies the single floor part of it serving as school room, general office and dormitory for the monks, and the other part consists of smaller and more numerous halls and lodges arranged on



RENOUNCING THE POMPS AND VANITIES OF THE WORLD: THE RITUAL INITIATION OF A KO-YIN

Every Burmese boy is initiated as a ko-yin, or novice, in a Buddhist monastery between the ages of seven and nine. Dressed in his best, and seated in a sedan of gilded lacquer inlaid with glass mosaic, preceded by a band, and attended by girls carrying flowers and golden bowls, he is borne by four near relatives to take leave of his home. Then he is carried twice round the monastery before being introduced into the room where the Pongyis are waiting to admit him into the order, shave his head, and invest him with the yellow robe. Generally he returns to lay life in a few weeks

Photo, Captain H. T. Parry

prepared to marry anybody, but if she is business-like, and most of them are quite remarkably business-like, at any rate in comparison with their brothers, she marries a solid Chinaman, rather than a mercurial Burman.

Probably the majority of these Chinese are Baba-babas, "eleven-o'clock Chinamen" from the Straits Settlements, British-born in Penang or Singapore, but there is a constantly increasing number of Burma Chinese. The boys usually dress as Chinamen,

street in Pegu as the fairest he had ever seen. Cesar Frederick was persuaded that no ruler of the earth had greater possessions than the king of Pegu, and Fernão Mendez Pinto owes some of the doubts as to his strict veracity to his ecstasies about the same place. Nowadays the traveller in Burma notes it as the station where he had some sort of meal in the railway refreshment-room.

This vaunting of Burma led to its invasion. The conquerors did their best to kill off all those they found in



SOLEMN CONSECRATION OF A PAGODA SPIRE

Every pagoda in Burma is surmounted by a hti or umbrella spire formed of concentric rings of gilt ironwork tapering to a rod. Kneeling monks pray fervently before the hti, surrounded by gifts of rice, fruit, etc. A bamboo scaffolding having been erected the spire is hoisted into place by many willing hands, and more prayers are offered when it is finally placed in position

Photo, Captain H. T. Parry

and have Chinese names. The girls are left to themselves—Chinese men take no account of women—and usually figure as Burmese meinkales, because the dress is so gay, so airy, and suits their figures so well.

The great variety of races in Burma is due to the fertility of the country and to the hope of gain. The early merchant adventurers—English, Portuguese, Dutch, French, even Ptolemy, with his "Chryse Regio"—all wrote about it on the lines of the house-agent or the company promoter. Ralph Fitch, the first Englishman to reach Burma, speaks of a

possession, but "firing into the brown of them" always lets a good many away.

The vanquished fled to the outskirts and especially to the hills. Movement in the hills is not to the taste of everyone, and nobody carries it on as an occupation. Moreover, there were other questers trying to get to the plains. These hills are a very tangled mass, but there are plenty of valleys and straths and even grassy hillsides when they have been toilsomely cleared, and so, when once they had settled, the wanderers usually stayed and their



MASTER AND CLASS AT A BUDDHIST MONASTERY SCHOOL

Directly a boy enters a school he is given a roughly-made black wooden slate on which is written the alphabet, called "the great basket of learning." From this he goes on to religious subjects, getting by heart the Pali verses employed at the pagoda

Photo, Mrs. Doveton



BURMESE FRUITSELLERS: A VERITABLE "GOBLIN MARKET"

Fruitarians need not starve in Burma. Plantains and bananas are the leading fruits of the country, pineapples abound, and other fruits are custard-apples, limes, citrons, mangoes, jack-fruit, guava, oranges, ma-yan—an acrid kind of plum known to Britons as Mary Anne—and the durian



MEMBERS OF THE "NOBLE ORDER OF THE YELLOW ROBE"

All male Burmans enter a monastery, if only for a few weeks. Those to whom the monastic life appeals qualify as mendicants. Initiation gives them no spiritual powers. Holding no cure of souls, but seeking only their own salvation, they take vows of continence, humility, and poverty, and rely upon the kindness of a reverent people for the food necessary to maintain life

Photo, J. R. Steels

descendants have stayed after them. They are desperately isolated. There are some villagers who have never been above ten miles from the place where they were born. This necessarily led to local forms of speech, and these developed more and more. Strangers were not welcomed. They got the traditional half-brick welcome, on the assumption that they could only have come to steal cattle or cut off heads. Dislike of their probable habits led to disinclination to attempt to understand their forms of speech.

It is fairly certain that this is the explanation of the number of tribes on the Burma frontier hills. The gazetteer of Yün-nan over the border diligently records 142 different races of wild men. It seems probable that we could see this total and go better, if we chose to mark up patois and dialects as separate languages. But it is not done because when the new and enthusiastic wanderer sends in sheets full of uncouth vocabularies, he learns

long months afterwards from tables of comparative vocabularies drawn up under an electric fan, that they are on the level of navvy patter or cracksman's slang.

However, these wild men are being sophisticated or tainted with civilization. For a long time no explorers have had poisoned arrows fired at them. The head-hunting Wa are not so sure of the desirability of cutting off the head of any stranger who appears on their borders. Glass bottles no longer have the value they once had. Not so many years ago there were some who, for a glass-stoppered bottle, made offer of all the marriageable daughters of the household. They are even beginning to realize the significance of money. At one time it was difficult to buy a bowl for a rupee. It was easier to get one for a two-anna bit, because it could be used for coat buttons or necklaces. If, however, there was a chance of getting an empty bottle or tobacco tin, there were eager competitors prepared to

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give all their own and most of their neighbours' hens.

They have even changed their views about photography. At first it was considered to be a sinister method of capturing body and soul. Then it was thought indecent, because of the inversion of the figures on the focussing glass. Then subjects were to be got by the offer of tempting articles. Beads outweigh modesty any day, and a hand-

made mirror removes foolish theories of decorum. Finally, a desire to be taken has overcome misgivings in all but very remote villages, and the difficulty is to keep those who are not wanted from crowding into the group.

The men in almost all the tribes are drab in dress and otherwise not picturesque. The women have a great variety of costumes and ornaments. The Akha, with their vivid colours, ropes



WHERE ALMS ARE DEEMED THE VEHICLES OF PRAYER

White-robed nuns line the steps up to the shrines of the Shwe Dagôn pagoda, calling to the passers-by for alms. The pointed casket on the left is used for Temple offerings, and the platter, umbrella, and towels represent the sum of the devout women's worldly possessions

Photo, Lady Scott



LAHOI VILLAGERS "STANDING AT THE CORNER OF THE STREET"

Some of the Padaung women are by no means bad-looking, but their formidable armour on neck, arms, and legs seems to deter suitors from other tribes than their own. The weather being chilly, two of these girls have wrapped their blankets round themselves

Photo, Sir George Scott



SANGFROID ACQUIRED BY MIXING IN HIGH SOCIETY

Padaung women have long been accustomed to exhibition as remarkable specimens of humanity at entertainments at the old court at Mandalay, and since then at vice-regal and other durbars. The umbrella held by the lady on the right is a souvenir of one such occasion. Arrayed in all their finery they pose for the camera with the self-possession of a musical comedy star

Photo, Sir George Scott



A STIFF-NECKED GENERATION: BRASS-BOUND PADAUNGS AT HOME

Padaungs are chiefly notable for the brass collars worn by the women. Beginning with five coils, a girl adds to these as she grows until about twenty-one encompass her elongated neck. Wider coils softening the curve to the shoulders suggest a champagne bottle, exemplified here by the Miranda of the balcony, with a funny little top-hat for the cork

Photo, Sir George Scott

of beads and seed necklaces, bamboo circlet hats and abbreviated skirts, are the most picturesque. The Padaung women's heavy brass-rod neck-bands and the brass coils round arms and legs are the most striking, though many others of the Hill Karens rival them, except in the brass collars. The Wa women are not dressy at any time, and during the hot weather are content with dirt and the ambient air. The

Kamet women on the other side of the Mekong find a skewer-like hairpin all that is required as a symbol of clothing. On the other hand their neighbours, the Tingpany Yao, hardly even show their ankles, and wear mortar-board-like hats, while the Miaotzu women have accordion-pleated kilts, which are yards long and weigh many pounds.

There is certainly plenty of variety and the bazaars are the places to see the

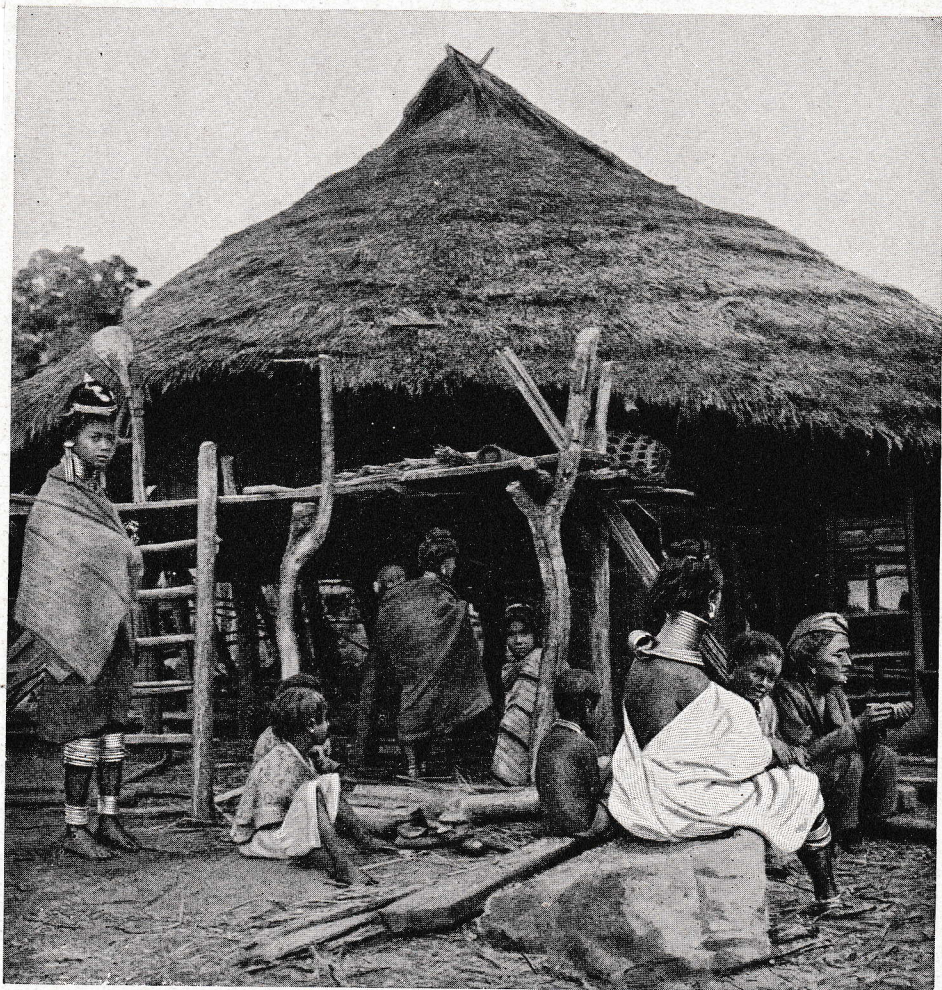
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people. It is the custom in Burma to hold markets every five days. In the larger towns, of course, there is a daily bazaar, that is to say, you can buy vegetables and fish and other comestibles and dry goods, silks and cottons, glassware and hardware, every morning and often all through the day.

The bazaar is a huge shed or series of sheds alongside one another with low, raised platforms of split bamboos, on which the sellers occupy stalls on payment of a small fee, and have all their wares spread out in front of them.

The stall-holders are usually Burmese girls, except for a fair proportion of box-wallahs from India and withered old druggists, Burmans who sell an extraordinary selection of desiccated animal and vegetable substances and inorganic matter, ranging from chalk to arsenic.

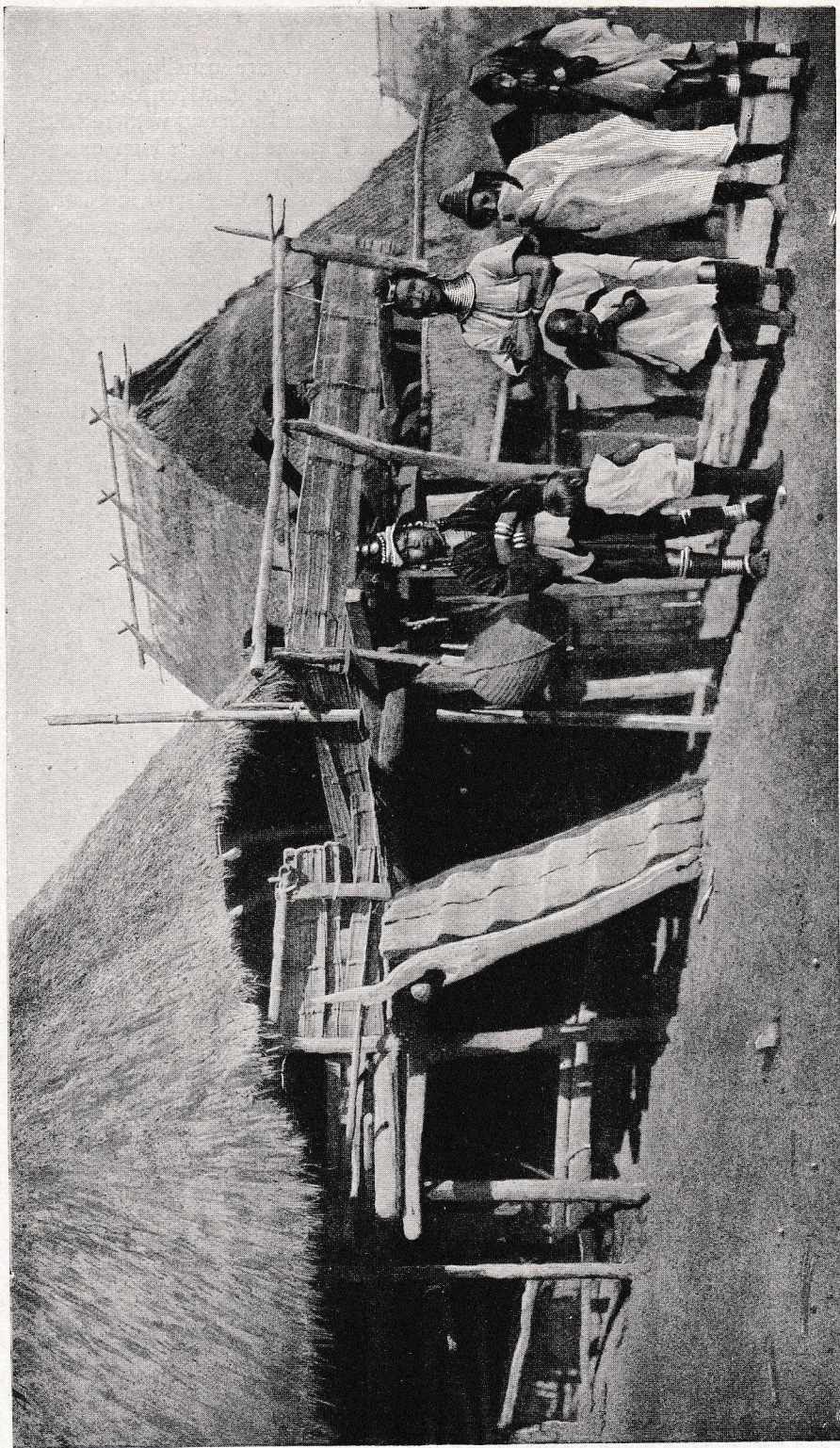
The silk bazaar in Mandalay is a marvellous display of colour. Unhappily, nowadays a very great deal of the silk comes from Japan, and there is even more Manchester silk than Burmese, which is much to be regretted, for the Burmese silk wore better than



SQUALID DISCOMFORT OF PADAUNG VILLAGE LIFE

Padaung domestic architecture has not got beyond the thatched cattle-shed stage. Furniture is non-existent, and the only valued possessions of the women are the pounds of brass rings they wear on their legs and arms, and their extraordinary collars of brass coils with rings behind which suggest that their wearers may be tied up at night

Photo, Sir George Scott



FAMILY GROUP OF WELL-TO-DO PADAUNGS OUTSIDE THEIR ELIGIBLE RESIDENCE

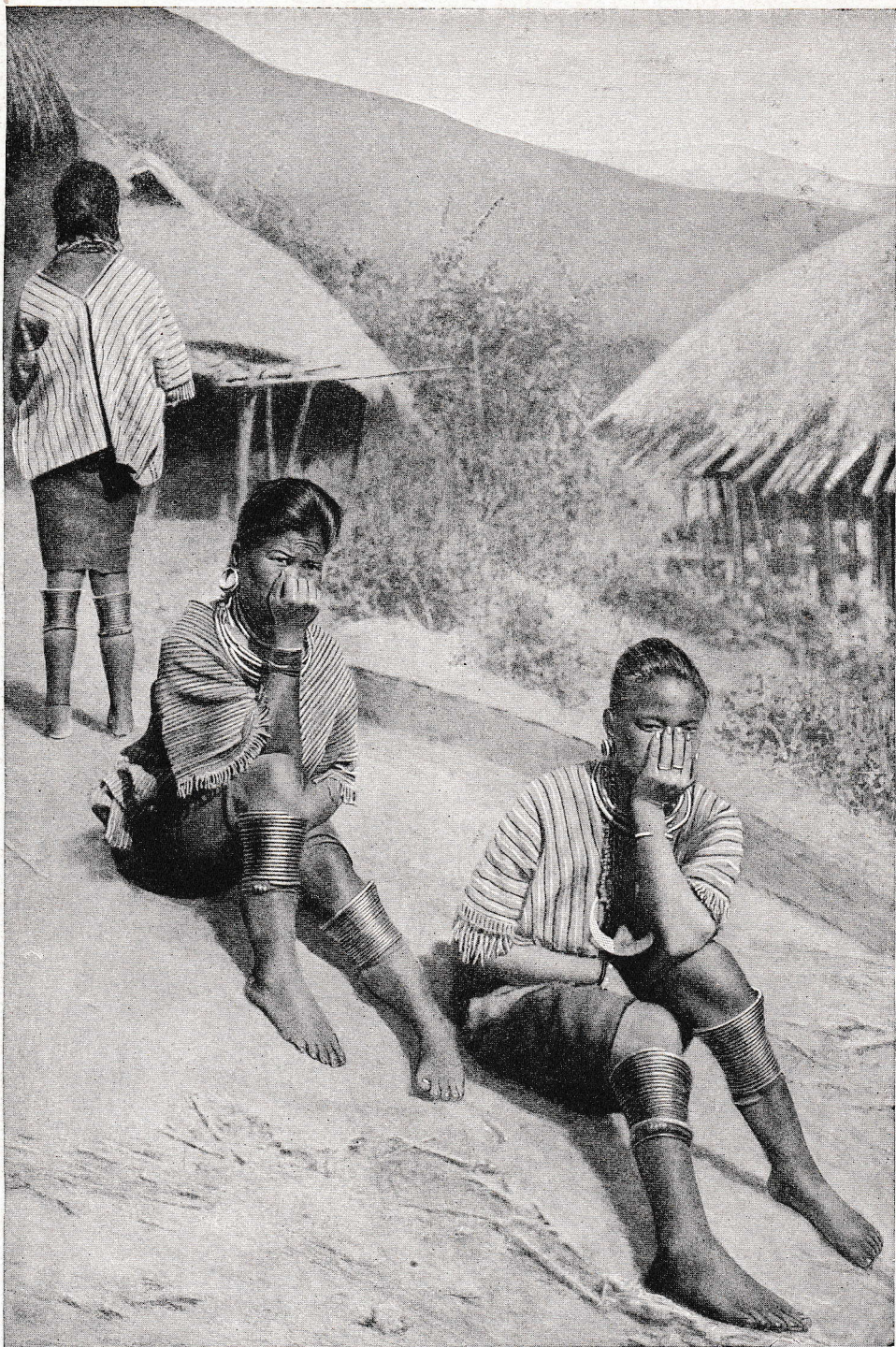
Padaung houses are fairly substantial structures. Inside, the rooms are dark, for the eaves are brought right down to the floor as a protection from the hill winds. This darkness badly affects the occupants' eyesight, but the open veranda in front is much occupied. The chipped wooden slab staircase is easily negotiated by bare feet accustomed to cling with the toes, though awkward for heavy boots. Cattle, pigs, and poultry live underneath the dwelling



SPIRIT WORSHIPPERS' WEIRD NOCTURNAL CEREMONY OF SPEEDING A PARTING SOUL

Padaungs believe that all spirits are evil, and particularly family or village spirits, which they credit with possibly inconvenient acquaintance with their affairs. When anyone dies they place the coffin in the centre of the village, and the adults, forming a ring around it, man and woman alternately, chant until the spirit departs, the village wise man determining the moment. This wake ceremony takes place at night in the manner indicated in this photograph

Photo, Sir George Scott



CAMERA-SHY BRÈ GIRLS AFRAID OF BLACK MAGIC

Many of the hill people of Burma still regard the camera with grave suspicion as a magic apparatus capable of capturing them body and soul. Two of these Brè girls have nerved themselves to face it through guarding fingers, but the third has frankly turned her back upon it, on the principle that what her eye does not see her heart need not grieve at

Photo, Sir George Scott



WHITE KARENS GATHERED ON THEIR GRAND STAIRCASE

White Karen women have the distinction among their tribal kinsfolk of being personally clean. The most notable features of their costume are the many rings of black cord or lacquered rattan wound round their sturdy calves and entailing a clumsy gait, and their huge ear ornaments

Photo, Sir George Scott



INDETERMINATE PEOPLE WHO DWELL IN A DEBATABLE LAND: TAUNGYOS OF THE MYELAT

The Taungyos are a mixed race who live in the Myelat district between the main plain of Burma and the Shan States proper. A sturdy people, they speak a language full of archaic Burmese words, but deny any relationship to the Burmese. The basket carried by the woman on the left is always taken to the market

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any of them. It is the same with yarns and shirtings. Less and less comes from the United Kingdom, and more and more from Japan, and it is a sad fact that Young Burma now has given up the green cheroot and smokes cigarettes shipped from anywhere and everywhere. Only the Burmese maidens and the small children remain faithful to the huge green or white cheroot, which is as large as a desk ruler and would serve for one at a pinch.

The Rangoon fish bazaar is also a favourite sight. It is very smelly, but an extraordinary variety of queer-shaped and queer-coloured fish is to be seen, and they at any rate are all from Burma waters.

The town bazaars are an attraction to the new arrival in the East, but the towns are not the place to see the Burman. Rangoon, for example, is not a Burmese town at all. It is not easy to say whether it is more Indian or more Chinese, but at any rate it is not Burmese, and the same may be said of most of the places where there are railway-stations, or the more regular halting-places of the Irawadi Flotilla steamers.

Except where there are municipalities, the bazaar buildings are very primitive. They consist of rows and rows of shelters made by planting bamboo or sticks in the ground and making a small roof with a few flakes of thatch. There is a low platform to keep the goods and their owners off the ground in wet weather, but quite often there are no side walls, or only a single wall on the south-west side, where the monsoon showers might beat in. Usually the bazaar is on the outskirts



FOREST DWELLERS IN THE JUMBLED HILLS

Striped poncho-like gaberlines and short kilts to the knee complete the dress of the Brè hill women. The rest is metal work—massive brass leglets and armlets, silver ear-pendants, and a profusion of necklaces

Photo, Sir George Scott

of a village, but it is by no means uncommon for it to be quite away by itself, often in the shade of a group of magnificent banyan or tamarind trees. The village bazaars are a sort of weekly half-holiday to the entire neighbourhood. Regular attenders come from a radius of ten or twelve miles, or even more, round about. Some come to sell their produce, a few go avowedly to buy something, but there are a very great many more who simply go to enjoy themselves and to hear the news.

Village bazaar dates are always arranged so that they do not clash with one another; that is to say if Yuahaung has its bazaar day on Monday, Ywathit, or any other village within a radius of



DANCING GIRLS BEDECKED IN SCARLET AND SILVER

Akha women are the most spectacular in the hills. They wear indigo-dyed skirts and coats—with a gap between—scarlet appliqué work, and a profusion of silver and seed necklaces. Ordinarily the silver-loured circlet denotes an unmarried girl, but these women wear it as being less likely to fall off in the dance than the larger bamboo headdress

Photo, Sir George Scott



SOLDIERLY LITTLE WOMEN WHO LIVE ON WOODED HEIGHTS

In person and costume the Lihsaws resemble the Chinese of Yün-nan. Opium cultivators, living in villages at very high altitudes, they are unpopular with the forest department owing to the recklessness with which they fell timber. The women's somewhat military-looking dress is dark blue with red tags, mother-of-pearl or seed belts, and silver torques round the neck

Photo, Sir George Scott

thirty miles will have its bazaar on Tuesday, or any other day except Monday, and so on in expanding circles. These bazaars are one of the means of carrying news rapidly which so astonishes many travellers. At any rate, country bazaars are the places to see the people, and this is especially so in the hills. There are many of the hill tribes that the visitor would never see at all, if he did not make a point of halting for bazaar days.

The two most interesting of the hill bazaars are those of Keng Tung and Namhkam. At both caravan parties from Yün-nan are to be seen, and the

two places are so far apart that the hill peoples who come in to the one are absolutely different from those to be seen at the other.

Ordinarily pagoda festivals are the gatherings which new-comers are advised to attend in order to see the real Burman. The whole country is full of pagodas. There are pagodas which belong to the history of the country. There are pagodas with relics of the Buddhas which belong to the religion itself, and attract pilgrims from lands far beyond the limits of Burma. There are pagodas which are looked upon as the special pride of considerable

BURMA & THE BURMESE

towns, neighbourhoods, or states, and there are privately built shrines without limit.

The man who builds a pagoda adds the title *Payā-tagā* to his name. He is known by it, and it is the proper form of addressing him for the rest of his life. After this life he is assumed to be certain of a favourable transincorporation. He may not come back to earth again at all, for he may climb into one of the Seven Heavens, but as long as he is on earth he is Mr. Pagoda Builder.

The privately built pagoda interests the pious founder only. After he dies,

nobody will take the trouble to keep it in repair, not even his wife or his son. What merit there might be in tending it would go to the original founder. Therefore these private pagodas crumble away to decay, even when they are on the same platform as such famed world-shrines as the Shwe Dagôn of Rangoon and the Shwe Hmawdaw of Pegu, the Shwe Sandaw of Prome, the Mahā Myatmumi of Mandalay, or even such local places of worship as those of Mōng Kūng or Pindaya in the Shan States. All these and a great many others have their annual festival days, and then



SIMPLE COTTAGE LIFE IN THE SHAN STATES

Shan village houses are built entirely of bamboo, without a nail in the whole edifice, and are thatched with elephant grass. Outside, with a pent roof, under which the woman is standing, is a shrine for the family spirit. Bamboos inserted horizontally through holes in others set upright serve as a gate to keep cattle out by day and in at night

Photo, Sir George Scott



THOUGH MIXED, A HIGHLY DECOROUS MEASURE

This dance of Padaungs is an exception to the rule almost invariably observed throughout Burma that men and women should dance separately. But though both sexes are dancing together here their performance is anything but corybantic, consisting merely of solemn motions backwards and forwards, the time being given by a few monotonous notes hardly amounting to an air sounded on a mouth-organ. Joining hands is eschewed as most improper

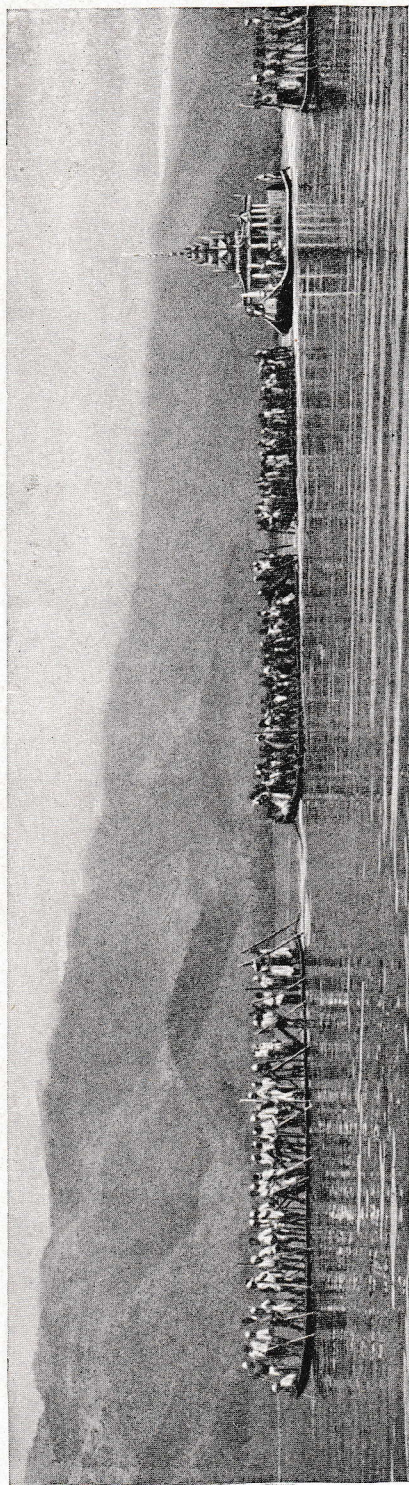
Photo, Sir George Scott

there are great gatherings of the people, all in their finest clothes, and the sight is one worth seeing. But even on those feast days it is not the worship but the bazaars and the theatrical performances and dances that are the attraction to the foreigner.

In these later days, as the result of hectic education, and the vapourings of uninformed persons, there is a Young Burma party which is determined to assert itself. As individuals the Young Burmans do not seem to have either morals or religion, but as a party they have a remarkably good opinion of themselves. They are convinced that Burma is ready for self-government. Like the rest of their fellow-countrymen they have a profound contempt for the native of India, and think that, if India is fit for diarchy, Burma has a much superior claim, because the average of literacy in Burma is, and has long been, far higher than that of any

Indian province, and even is above that of some European countries. Meanwhile, rather illogically, they imitate the Indian agitators even to the extent of playing at strikes and hatching intolerance.

Buddhism has always been the most tolerant of religions, and has never formally attempted to proselytise. There are those who say it is not a religion at all, but a system of philosophy. Ostensibly it does not recognize prayer, because there is no Supreme Being to pray to. The shrines and the figures of the Buddha are not consecrated. They are merely set apart to enable the religious to make profession of their reverence for the Lord, the Law, and the Holy Assembly, and to emulate the sanctity and purity of the lives of the Buddhas. Similarly, the monks are not ministers of religion, but are only working out their own salvation, and serving as examples to



PROGRESS OF THE IMAGES OF BUDDHA ROUND THE INLE LAKE AT THE WATER FESTIVAL, YAWNGHWE.

Exceedingly picturesque is the Phaungdawn, or Water Festival, held annually at Yawnghwe, capital of the Southern Shan State of that name. Two golden images of the Buddha Gautama are carried round the Inle Lake in the Sawbwa's, the ruling chief's, state barge. The barge is towed by four canoes, each propelled by forty leg paddlers, and is followed by a long procession of royal and other canoes.

Photo, Mrs. Doveton

the less piously minded. There is no caste in Burma. The children of any rank of society are received on equal terms in the monastic schools. But the Young Burmans, in their mimicry of the despised kalā of India, have chosen to maintain that pagodas shall be approached by none except with bare feet. They affect the bigotry of the wildest fanatics. Consequently, the Shwe Dagôn already has a notice in English and Burmese to say that none may enter on its precincts wearing shoes or stockings. The older men of the pagoda trustees long opposed this, but they have been overruled.

It is a pity, for the Burmese are a most attractive people. They have great pride of race, but they have the perfection of Oriental courtesy, without the aloofness of some of the Indian tribes, or the cringing of others, without the mannerism of the Japanese, or the solid, unblinking, animal-like stare of the Chinese. A Burman and his wife will dine with you, and eat what you eat. The old rule was that a Burman and his wife should never pay a call together. The wife called separately, but to silence evil tongues she brought a number of handmaidens with her, and they came up to the house-door like a segment of a rainbow. If the caller's husband happened to be in the house he promptly made off.

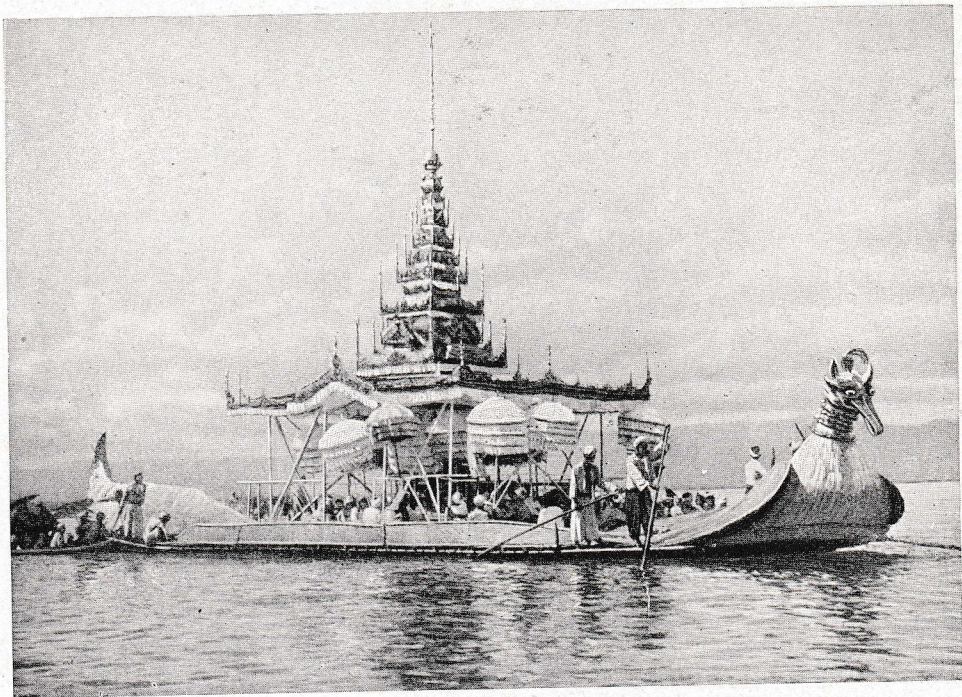
The Burmese woman has been freer for long years from sex disabilities than any other of her sisters. She can marry whom she pleases, and with her practical mind she usually rules the household. If she finds her husband uncongenial or undesirable, she can get a separation by the simple process of going before the village elders and saying the contract is over. She retains possession of everything she brought into the partnership, and when it is broken off she takes away with her half



WATERMEN WHO ARE CHAMPIONS AT LEG WORK

All rowing men know the importance of leg drive, but the Inthas, pile-dwellers on the Inle Lake in the Southern Shan States, have developed it in unique fashion. Balanced on one leg, often with no supporting rail, they twist the other round their six-foot paddle, lean forward, and, with a backward kick, propel the canoe at an astonishing pace

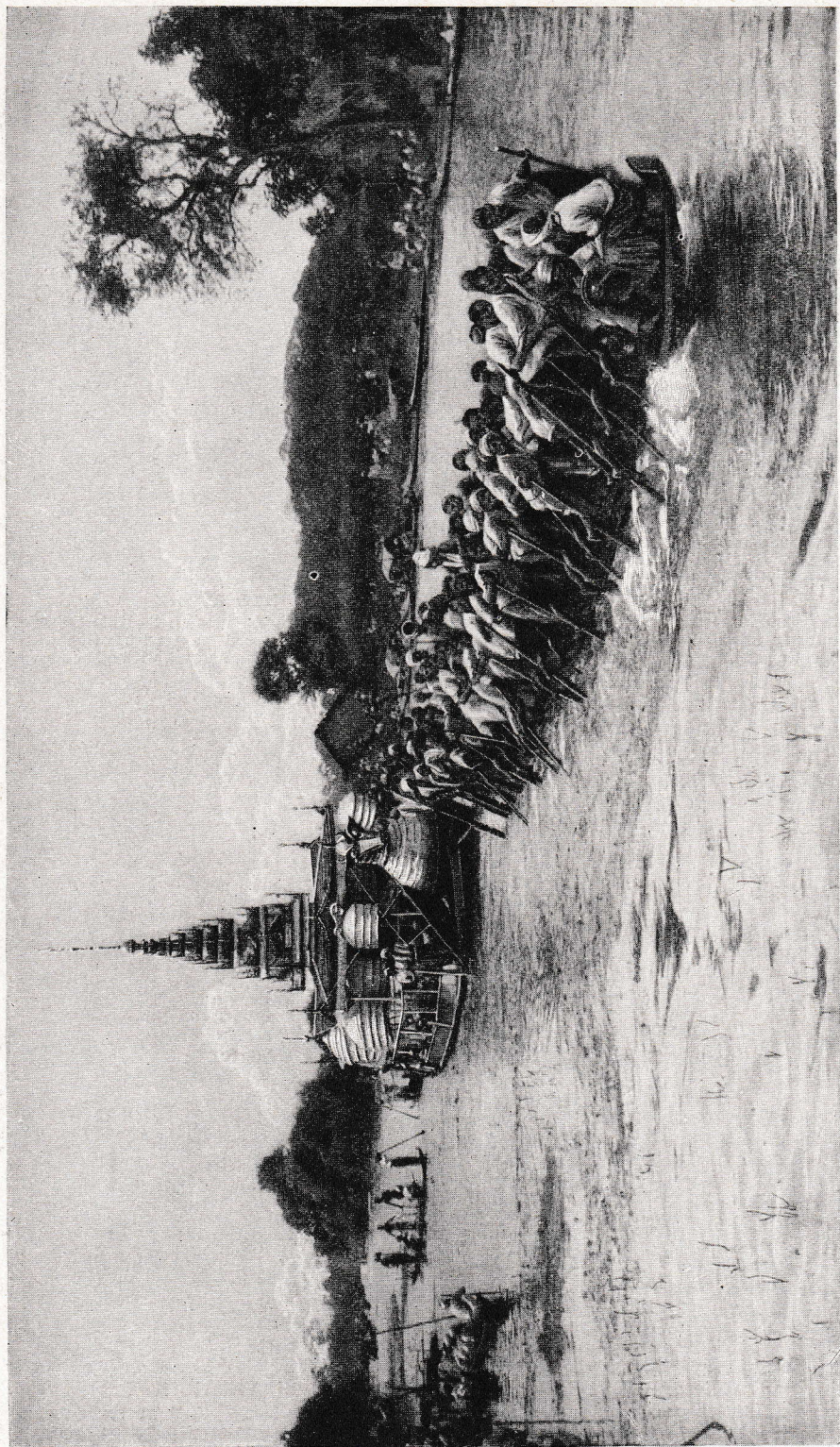
Photo, Captain H. T. Parry



STATE BARGE OF THE RULING CHIEF OF YAWNGHWE

The prow is in the shape of the Sacred Bird, and amidships rises a golden Pyathat, or seven-roofed spire. Under this a golden canopy is spread to shelter the golden images of Buddha, and the ten white umbrellas are opened when these are taken aboard

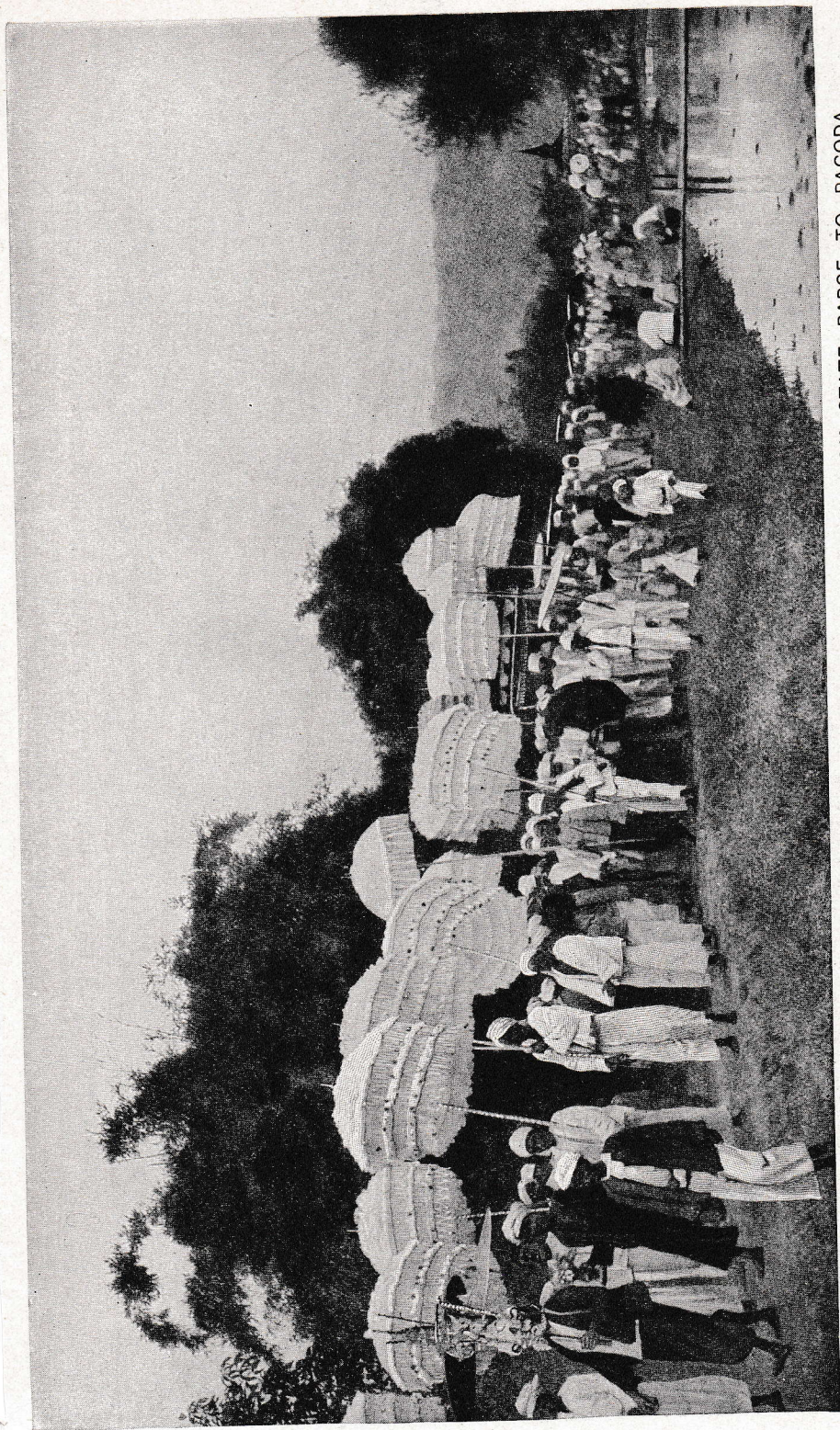
Photos, Mrs. Doveton



SUPERB EXHIBITION OF PHYSICAL ENERGY: INTHA LEG-PADDLERS TOWING THE STATE BARGE

Besides being a beautiful picture of a unique ceremony, the annual Water Festival of Yawnghwe, this fine photograph gives a clear illustration of the method, peculiar to themselves, employed by the Inthas to propel their boats. Trained crews exhibit the precision of body-swing and the regularity of stroke that characterise the rowing of a university eight. The sport might well engage the attention of regatta committees in European countries

Photo, Captain H. T. Parry



ROYAL POMP ATTENDING THE TRANSPORT OF THE GOLDEN IMAGES FROM STATE BARGE TO PAGODA
 Returning to Yawngghwe landing-stage the images of the Buddha Gautama are brought ashore with great ceremony, and borne under the golden canopy, followed by men carrying sixteen royal white umbrellas, to the Sawbwa's pagoda, where they are left for twenty-four hours. The Water Festival altogether covers a period of ten days, in the course of which the images are deposited in the pagodas of the various lakeside villages
Photo, Captain H. T. Parry



SEVEN WORTHY HILL FOLK SHYLY PROUD OF THE INTEREST THEIR APPEARANCE HAS EXCITED

Posed before an ordinary Shan bazaar crowd is a little company of Brè men and women. The clothes of all are of cotton, home-grown and home-spun. Coloured stones, coins and seeds compose the women's necklaces, and their leglets and armlets weigh perhaps fifteen pounds. The men wear leg-rings of lacquered thread or rattan. The belt worn by the second man from the right must have come from Rangoon or Mandalay

Photo, Sir George Scott

what profits may have been made during the marriage. And she can remarry as soon and as often as she chooses.

Wife-beating is therefore unknown, and the husband is usually content to sit and smoke and look on placidly, while his wife does all the work. Nevertheless, technically the woman is the inferior being, and is supposed to pray on duty days, at the quarters of the moon, that in her next existence she may be born a man. Like Young Burma, the town maiden is in danger of being spoilt by civilization. There have been instances of late years when cases of breach of promise of marriage have been instituted. The old style Burma maiden would have thought this sheer waste of time.

Still, the Burman is not altogether a slacker. When he works he works with spasmodic energy. The Burma schoolboy has adopted Association football with great enthusiasm, and some of the newly formed Burma regiments did quite well during the Great War, though perhaps the best soldiers were from the races on the edges of the province — the Kachins, Taungthus, Shans, and Karens. What the Burman used to like was to steer a boat downstream, or drive a bullock-cart jolting over his country roads. Latterly, he has taken to motor-driving, and is bold to the verge of recklessness; still more recently flying has especially appealed to him and, when airplanes become common, it is certain that every Burman



UNGAINLY WOMANHOOD IN THE HILLS

With her hair brought down over her brows, coarse features, and heavy gait, the Akha woman is not an attractive creature. Her stolid, almost stupid, expression is not improved by the pipe stuck in her mouth

Photo, R. J. Steels

youth will want to be an airman. They have a great artistic sense; almost every boy or girl will draw you arabesques and flower scrolls. Burmese wood-carving is exceedingly effective. It is always done in teak and, since this wood does not lend itself to minute



THREE TAUNGTHU GRACES CONSCIOUS OF THEIR CHARMS

Taungthus, a mixed race living in the Southern Shan States, travel far afield, and are known all over Siam and Cambodia and as far as the Lower Mekong as traders in elephants and ponies. At home they are cultivators. The men's dress is like the Shans, but the women's is distinctive and varied

Photo, Mrs. Doveton



TASSEL-TURBANED TAUNGTHUS CLOTHED IN SABLE AND SILVER

Taungthu women, like the Karens, wear the poncho, a black sack jacket with a short petticoat below. Armlet sleeves of garish flowered velvet are characteristic, and out of doors, leggings, black or white, are donned as protection against leeches. The pendent ear-rings and large hollow bracelets are silver

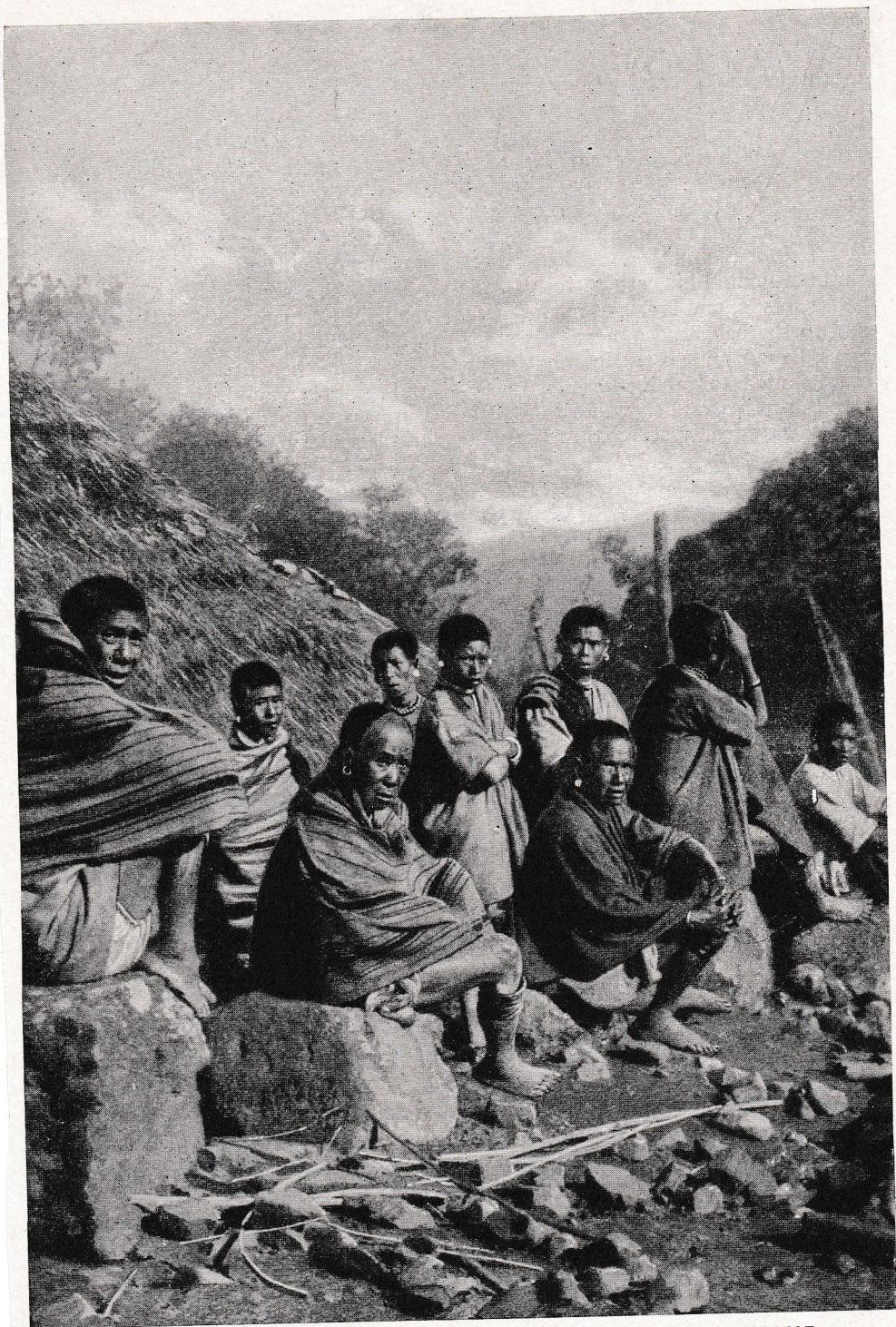
Photo, Sir George Scott



SOMBRE SURVIVALS OF A ONCE INDEPENDENT PEOPLE

These are La'hu, people who had a kingdom of their own until they were dispossessed by the Chinese and wandered into British territory. The women wear a robe of indigo, fastened by a silver boss, with for only relief frogs red and white upon the lapels. The richer women wear large silver torques. The men wear clothes of Chinese cut

Photo, Sir George Scott



KAREN BACHELORS BASKING OUTSIDE THEIR EVE-LESS HOME

As soon as a Karen boy reaches the age of puberty he is sent to live with the other unmarried males in a building called the Haw, outside the village, and remains there till he takes a wife. Owing to the tribal rules governing intermarriage, some of the bachelors are quite decrepit old gentlemen

Photo, Sir George Scott

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work, and the articles produced were mostly for the decoration of monasteries and the stairways leading up to pagodas, there is a boldness and freedom in design, which makes them far more effective than the toilsomely elaborated blackwood carving of Bombay or Canton. It is true these last are manufactured for the market. As long as the Burman limited his carved work to the gables, eaves, and finials of monasteries, and to the balustrades of pagoda stairways, he was an artist. Now that many are tempted to produce easels, music-stands, screens, and chairs for sale, their art is cramped, just as the Japanese

craftsman's art decays when he turns out stock subjects by the gross for the tourist.

This is especially noticeable in the lacquer ware, which has long been an hereditary industry in the neighbourhood of Pagan. Some of the cigarette-cases, card trays, and boxes now turned out there for the river traveller remind one of the seaside crockery presents made in Germany.

The silver work is equally notable. The same hereditary designs appear and reappear, and, in fact, pervade Burmese art. They are of a religious or legendary character, an endless



POOR RELATIONS OF THE BURMAN: RED KARENS OF THE HILLS

Incredibly dirty savages, the women wear short, dark skirts, usually red, black shawls, ropes of barbaric beads round neck and waist, and bunches of rattan or black cord rings above their calves. These make walking ungainly, running impossible, and sitting only feasible with legs outstretched straight, a highly indecorous attitude in Burma where convention requires the feet to be concealed

Photo, Sir George Scott



FROCKS AND FRILLS IN THE NORTHERN SHAN STATES

Black-varnished bamboo hoops worn round the waist and sometimes embellished with seeds or cowries are a feature of the dress of the Palaung women. Their ornaments are silver bangles and large silver ear-rings. White bordered hoods brought to a point behind, and skirts of cotton velvet in panels of blue, scarlet, and black make up a gay costume

Photo, Captain H. T. Parry

repetition of Nat-dewas, celestial spirits, bilus (ogres), princes and princesses and clowns, and heraldic animals, with a bordering of ornamental scrolls. They are seen in the milkjugs and teapots and tumblers, which take the place for the foreign purchaser of the national bowls and betel boxes. Recently, however, there seems to be an expansion of artistic sense, and a few Burmese painters have produced excellent work in oils, chiefly scenery, and there have been some quite striking bronze-work figures of wrestlers, wicker football players, and girls pouring water over themselves.

The Burmese are the most musical people in the East, and their system has attracted a good deal of attention with its Gregorian and operatic character. Here again, however, European,

Chinese, and Indian airs are beginning to creep into the modern musical productions. Great Britain has undoubtedly given the Burman peace and prosperity. His land gives him plenty to eat with the minimum of labour. But, unhappily, we do not seem to have improved his character. He is the despair of the administrator, and of those who would improve his position. Money-making does not appeal to him. There have been great fortunes made in Burma, but they have been made by the stranger within the gate. Under native rule the people were horribly oppressed and ground down. Now an ambitious and noisy section of them thinks that they can administer themselves. They have not the stability for it. Chinamen and Indians would take their country from them.



BURMESE CORYPHÉES REHEARSING FOR A TEMPLE FESTIVAL UNDER THE OPEN SKY

People come from all parts of Burma and the Shan States for the annual festival of the Pagoda at Pindaya in the Myelat, the intermediate country. A troupe of professional dancing girls is here shown rehearsing under the eye of their dancing master, seen on the left. These girls are drawn from all classes and wear the ordinary Burmese woman's dress, the lightness of which restricts their movements to mere posturing

Burma

II. The Story of British India's Largest Province

By Prof. E. H. Parker, M.A.

Author of "Burma"

AN immense amount of learned matter has been written about the early history of Burma, but the residue of understandable fact for the man in the street is extremely limited. As is usually found to be the case with Asiatic countries, we must fall back upon the matchless Chinese records to eke out and steady the extremely hazy and shaky facts obtainable from other sources—in this particular case Indian, and to a certain extent native.

The southern half of what we now lump in one whole as China proper was not assimilated at all by the northern or literary half much before the beginning of the Christian era, and was then inhabited by monosyllabic and tone-using tribes such as the leading Chinese themselves were and still are. Many of these tribes had, and still have, their own independent or semi-independent rulers; but the imperial Chinese race has always been ready to absorb on equal personal terms any individuals willing to accept the social rites; the recalcitrant ones had to move on farther south.

It is quite clear that the bulk of the Shan, Tai, or Siamese governing races did thus move on, relinquishing to China the hegemony over other peoples they had previously themselves enjoyed; but it is by no means established that what we now call the Burmese race was thus shifted on from China. Though affected by Páli, the Burmese language is, notwithstanding, still fundamentally monosyllabic, and there are still traces of tones left in it, though not so markedly as in the Siamese group.

Burma in the Mists of History

There is an Indian tradition of some Kshattriya princes having arrived in what we call Burma by way of Manipur, and of their having welded three tribes, one called Pyu, into the earliest Burmese state. This is fairly well supported by definite Chinese historical statements about a country called Pyao or Pyu, which had been under Shan-Tai-Siamese influence or hegemony until the Chinese during the eighth century broke up the latter Power in the Yün-nan region, and thus attracted to themselves Pyu civilities and missions; but the mass of learning connected with these obscure origins has no fit place in this sketch, which attempts to deal historically with Burma as we visualise or sense it to-day.

There is another thing to be remembered. After China's numerous Tartar, Tibetan, and Shan-Tai-Siamese wars, the Chinese Empire itself was divided between the Tartar-ruled north and the more literary Chinese-ruled south, and for some centuries (960-1260) the southern emperors "drew a line," and vowed that they would no longer concern themselves with the doings of barbarous peoples south-west of that line. Marco Polo's Cathay really refers to the northern half of China, and his Manzi to the south, both words having in Chinese records a definite historical signification.

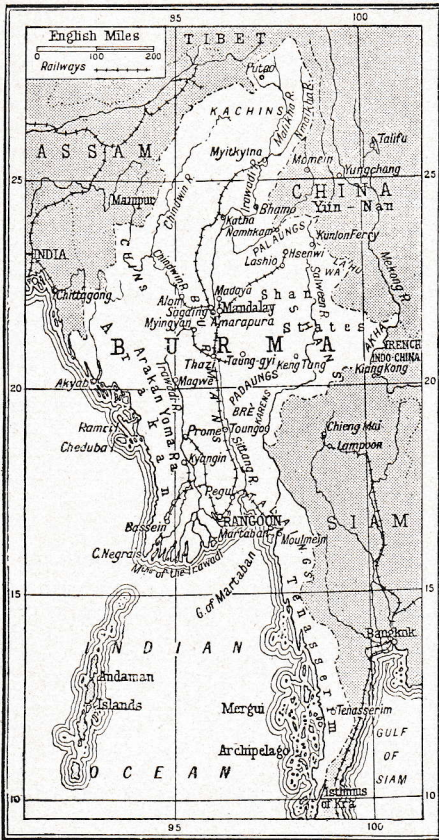
Early Tartar and Mongol Conquests

The point, however, is that whatever the earlier Chinese may have known of the Irawadi valley in the time of Marcus Aurelius (A.D. 161-180), or in the eighth century, they knew nothing whatever of those parts between, say, A.D. 900-1200, at which date Jenghiz Khan and his descendants began to conquer as much of the world as they could, including the Cathayans and the Early Manchus.

During these three centuries, the northern or Tartar dynasties thus absorbed could not get to the south-west, while the southern rulers would not; and thus Tibetans, Burmese, Siamese, Indians, and Cambodians were left to their own devices; that is to say, so far as land communications were concerned; but by sea intercourse with Java, Sumatra, and parts of South India was kept up. There are other but less official contemporary Chinese allusions to P'u-kan which make it quite certain that Pagan is meant, especially as the Burmese spelling is Pügan.

The native Burmese chronicle known as the Maha Yazawin always omits or tampers with facts unfavourable to reigning houses, and competent British specialists have therefore practically ignored all the confused history of mixed Talaings, Peguans, Toungoo rulers, and Pyu until Anawrata was consecrated in A.D. 1010, with his capital at Pagan. His grandson Alungsithu would have been the monarch who sent, or whose traders brought, tribute to South China in 1106. From this time up to the Mongol conquest of China 150 years later, any events that may have taken place between Pügan and "China" must have been with the semi-Shan semi-Chinese dynasty of Ta-li (Yün-nan) which region the founder of the

BURMA'S STORY



BURMA AND ITS PEOPLES

highly intellectual Sung dynasty (960-1260) had deliberately left "beyond the pale." The last Pagan king, Narasihapatti, was reigning when Kublai conquered Manzi.

The modern Chinese always speak of Burma as Mien-tien: the second syllable has no ethnological significance, for it is still applied in the sense of "district" or "locality" even in and around Peking. When the Mongols made their great attack so vividly and, on the whole, accurately described by Marco Polo they probably took the "great descent" route followed 1100 years earlier by Marcus Aurelius' messengers, which has continued to be the route of modern travellers.

Marco Polo's Story of Burma

Nearly all Marco's proper names of men and places can easily be traced as written in Chinese character. A remarkable feature is that the word Pyao or Pyu reappears in connexion with the capture of Bhamo by the Persian general whose name is specially connected with Burmese operations, and who received tribute at the hands of the Burmese heir "Sinhapadi" (as it appears in Chinese dress), and who died in 1300. The final Mongol attack upon

Burma took place in 1283 when King Narasihapatti abandoned Pagan, negotiations continuing until 1286. In this year Ha-la-chang (Polo's Caraian) troops were employed, and in 1287 Kublai's son, Essen Timur, actually reached Pagan, but only after cruel losses. The Mongols even advanced as far as Myin-saing, where there are still some traces, or at least traditions, of their presence; but in 1301 they were induced to leave for the usual Chinese "consideration" in the way of largesses.

The Mongol dynasty was completely ousted from China in 1368 by the native Chinese dynasty of Ming, which, in turn, was succeeded by the (Later) Manchu house in 1644. During the whole of the Ming dynasty Mien-tien only counted as a tributary principedom like Nan-tien, Wan-tien, and a score of other petty states, mostly of the Shan-Tai race.

Manchus Attack the "Naked Blackamoor"

One of the last scions of the Ming dynasty had to take refuge in Burma. But the king of that country handed over the unfortunate prince to the Chinese satrap representing the Manchus in Yün-nan, where this satrap subsequently tried to set up a kingdom of his own, inciting the two other satraps (Canton and Foochow) to do likewise. Thus, the Manchus, like the Mongols 300 years earlier, had to set to work systematically to reconquer South China before they could even dream of setting up claims to Burma, Nepal, etc.

It was not until 1731 that Manchu hostilities broke out with Burma and the above-mentioned Shan-Tai-Siamese states (Zimmé especially). This ultimately led to an organized attempt to conquer the "naked blackamoor"—as the Emperor called the King—in 1767. The climate and absence of local knowledge were fatal to the gallant Manchu generalissimo Mingjwei, whose hosts were surrounded and annihilated in 1768; but as the Burmans were unaware that he, too, had been killed, and feared a second Manchu invasion on a greater scale, a patched-up peace was agreed to, in which provision was made for an exchange of presents. The aim of both rulers was, of course, to represent to their own people that "tribute" was being sent by "the other fellow."

Thus, after the British conquest of Upper Burma in 1886, it was not very difficult for the Marquess Tseng in London to prove that the Chinese had once captured Bhamo, and that decennial tribute was still due from "the rulers of Burma"; the noble marquess had already been successful in making the Russians abandon their "temporary occupation" of Kulja (Turkistan), and in the spring of 1893 the India Office was within

BURMA'S STORY

an ace of agreeing to a religious mission being sent to Peking at stated periods, but headed by a distinguished Burman. Luckily, the British India authorities were more exactly informed in time, and the procession of elephants by land to Peking never took place.

The Burmese dynasty which ended in the deportation of King Thibaw to India in 1886 was founded by Alompra or Alaungpya in 1753-55, after a struggle between competing races consequent upon the fall of the old Pegu dynasty in 1740. Alompra died in 1760 while engaged in a fierce war against Siam. After several family murders and short successions Alompra's fourth son Mêngtará-gyi (also known as Bodawpra or Bodawpaya) came to the throne. He transferred his capital from Ava to Amarapura on the left bank of the Irawadi in 1783, and in 1793 made a satisfactory treaty with Siam.

In 1795 some disputes rose between the British Indian Government and Burma in connexion with Arakan and Chittagong, and Major Symes was sent as envoy to the Burmese capital. King Bodawpra was succeeded by his grandson Bagyidaw in 1819, and in 1824 the latter, growing aggressive, made preparations to invade Bengal by way of Manipur. The result of this was that the British occupied the important port of Rangoon, advanced up the Irawadi, and went into cantonments at Prome. Under the treaty of 1825-26 Assam, Arakan, and Tenasserim were added to Great Britain; but Rangoon, after payment of indemnity, was left to Burmese administration; and so things remained under King Tharrawaddy (1837-46). Troubles at Rangoon under the reign of his son, Pagan Min, led to the British annexation

of Pegu and the deposition of the king by his brother, Mindôn Min (1853).

All the above annexations, after ten years of unremitting British effort, were at last lumped together as the province of British Burma, with Colonel Phayre as Chief Commissioner. Mandalay now became the capital, and also his residence, and there, in 1867, on his departure, was concluded or arranged another treaty, co-ordinating certain details in the matter of trade and the mutual surrender of malefactors. Mindôn, who governed with moderation, enjoyed the exceptionally long period of a twenty-six years' reign; but his son and successor Thibaw (1879) behaved from the first with such violence and brutality that, under the Indian viceroyalty of Lord Dufferin, an expedition against him was secretly and swiftly organized in November, 1885.

From January 1st, 1886, the whole of Upper Burma was declared British, and the chief work for the next three years lay in the suppression of what was called dacoity, i.e. in most cases misguided patriotism by restless marauders.

Since then the chief British pre-occupation has been the settlement of Shan State boundaries, in the course of which some disagreeable incidents occurred with the French, who had their own Shan-Laos boundaries to settle as inheritors of Chinese "rights" through and from Annam and Tongking.

Meanwhile the true sources of both Irawadi sources (the Nmaika and Malika branches) have been discovered, and the whole river, up to the Tibetan frontier, is now British, the most northerly commissionership being that of Putao.

BURMA: FACTS AND FIGURES

The Country

Largest province of British India, extending southwards for 1,100 miles from Tibet to the Malay Peninsula. Bounded east by Yün-nan, French Laos, and Siam; west by Bengal, Assam, and the Bay of Bengal. Consists of Upper and Lower Burma, Chin hills, and Shan States. Area, 231,000 square miles; population (1921), 13,205,564. Country is largely mountainous, with extensive forests. Principal river, Irawadi.

Government and Constitution

Burma is one of the fifteen Indian administrations under a lieutenant-governor and legislative council. Upper and Lower Burma are divided into eight divisions, each under a commissioner, and these are sub-divided into districts. Villages are in charge of their head-men. Shan States and Karenni have their own chiefs. Superintendents are stationed in Chin and Pakokku. Government of India Act, 1919, applied to eight provinces, but not to Burma. Proposals to make Burma a Governor's province on similar lines were passed by the House of Commons in 1922.

Defence

Two brigades of Indian Army compose garrison; battalions specially raised for Burma include Gurkhas and Sikhs. There are 15,000 military

police, as well as civil police, mostly recruited in northern India. Volunteer infantry, artillery, and engineers are enrolled for defence purposes at Rangoon, Moulmein, and elsewhere.

Commerce and Industries

Rice, tea, cotton, wheat, rubber, tobacco are produced. Other products include rubies, sapphires, jade, wolfram, gold, silver, iron, petroleum, teak, ironwood, gum. The natives are skilled in silk weaving, silver repoussé, and lacquer work. Imports, 1920, £14,805,480; exports, £19,984,390.

Religion and Education

Five-sixths of the people are Buddhists. The chief temple is at Pagan; each village has its pagoda and monastery, with bells hung at every shrine. Animism still prevails among the hill tribes. Besides Christians, Mahomedans, and Hindus, there are Sikhs, Jains, and Parsees. Public and private schools and institutions number over 27,000, with 572,000 scholars, including a university at Rangoon.

Chief Towns

Rangoon (population, 300,000), Mandalay (140,000), Moulmein (58,000), also Bhamo and Prome. The principal railway runs from Rangoon to Myitkina on the Irawadi, 625 miles.



CURIOUS CORONATION CEREMONY HELD AT THE ROYAL PALACE OF THE KING OF CAMBODIA

The ancient kingdom of Cambodia has for some time past been restricted to the lower course of the Mekong River. Formerly it was a vassal of the Siamese kingdom, but its native monarch is now subject to France. King Sisowath, who succeeded to the throne of his late brother, Norodom, in 1904, is here seen under his white umbrella, about to be invested with a robe of state, after having received the "baptismal douche"—the chief ceremony of coronation